

Women Treated.

Hathaway's experience in the treatment of these delicate diseases is unsurpassed. Every woman thus treated should write for his book on diseases which he sends out free. It gives you valuable information and advice which will be considered by you. He has treated time and time again in that surgery. In cases, is wholly necessary, and he is to hear from every woman before she enters an operation. The average physician, no matter how competent he is, cannot successfully. My bedside experience leads me to at once in each case and to a perfect cure. Write me for an outline of my perfect system. I want to hear of your health and of your diseases. A bad condition of the system is a bad condition of the system. J. H. HATHAWAY, 1000 Madison Building.

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THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 26, 1905.

VOL VII NO. 4.

Occurrence and Comment.

The Subway Tavern of New York City, with one department for "soft drinks," and another for the regular bar, it is said, has "closed three saloons close by." But has it decreased drinking, or only diverted patronage unto itself? "It rules out customers who show any signs of intoxication," but does it not train men into that condition for which they are excluded?

Why do you attend church? Some go to hear eloquent speaking and to listen to fine music. The motive is personal enjoyment. Others go to learn the will of God, to get light and strength for duties and trials, to receive comfort under affliction. Personal benefit is the main thing in view. Others go, first of all, to worship God, to honor his holy name. If this is done, man has delight in the Sanctuary and receives spiritual help. The motive then in church attendance should be reverent and devout worship. All other good things will follow.

There are now 90,000 Japanese in the United States, mainly in California and Hawaii. If Russia should be victorious in the present conflict, we may expect a large increase in Japanese immigrants to this country. They are intelligent, industrious, economical, easily change their ideas and customs, and would readily become citizens of our country and increase its prosperity. They are more desirable as immigrants than Chinese. The Convention of the Federation of Labor is unwise in seeking to exclude them as the Chinese are now excluded.

A recent writer thus sums up the "assured results" of the "advanced" theologians:

"A pantheistic God, instead of a personal God.

"A human Saviour instead of a divine Saviour.

"Infallible scholarship instead of an infallible Bible.

"Modern thought," instead of a "Thus saith the Lord."

"A development of religious ideas from the human mind, instead of a revelation from God.

"The natural in all things, the supernatural in nothing.

"Reformation, instead of regeneration."

"Culture, instead of conversion.

"A change of environment, instead of a change of heart.

"The energy of the flesh, instead of prayer and faith.

"Interest in the secular, instead of zeal for religion.

"Nobody afraid of hell, and nobody caring much about heaven.

"Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints."

And that is just about the size of it. This is identical with old fashioned infidelity, but now it passes as "progressive theology."—Western Recorder.

The population of Porto Rico is 953,000, probably more than 2,000 of whom are American crop-growers, merchants, missionaries, teachers, physicians, lawyers, and government officials. Sixty per cent of every thing is owned by Spaniards, who employ agents and clerks only from Spain. This closes one avenue of industry to the native. And yet the island is self-supporting. When the American troops entered the island in 1898 there were only 25,000 children in the schools; to day 100,000 children receive instruction in them; and yet 350,000 children are without educational facilities. The whole island is nominally Roman Catholic, yet Protestant missionaries of all names are there seeking to evangelize the people. It is a wide and promising field for any one who can explain and apply Bible truth.

He was a husband and father, and yet there was no public recognition or worship of God in the home. He worshipped in secret, but he knew he could not though he had never tried to lead in public prayer. Frequently he came in late, and the children were asleep. Yes, he did return thanks at the table. Why could not he or the mother or a child read a short passage of scripture and then the head of the family enlarge "the blessing" at the breakfast table into a short simple and earnest prayer for forgiveness of sin-cleansing of heart, protection from danger and guidance into the paths of righteousness? It would honor God, be a blessing to the father and mother, and an abiding influence on the child. He could do that, he ought to do it, and by God's help he would do it. Will you?

In an appeal for help to support a deaf mute, who is a Baptist preacher, in a mission to that class of our people, it was urged that those who learn mainly through the eye readily accept Baptist principles and

practices. The reason is not hard to see. Their language is that of symbolism. Paul says this is the gospel of our salvation, "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." And this is the symbol, "that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptists act the gospel as well as preach it. The deaf mute sees it in the symbol, takes in, and obeys it.

For the first time in its history, the Roman Catholic church has appealed directly and openly for financial help, and this appeal is to the faithful in America, because of the "sad state of some of the most prosperous natives of Europe," and one might add because of the decrease of revenue and influence especially in Italy, France, and Spain. The Missionary Review says: There is manifestly a changed attitude in papal lands toward the Papal Church. This has been increasingly true for at least a quarter of a century, but there is an increase in popular uprising against papal domination. Spain has long since broken with the pope. France of late still move violently, and Italy is no longer in bondage that existed before Victor Emmanuel's day. This is true in a measure with Austria and papal Germany, but still more in the lands in the Western hemisphere which have been nominally papal. The power of the papacy has long since been broken in many republics of South America, and it would seem as tho the practical downfall of this church were imminent in many lands formerly under its power.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

The Assassination of President Lincoln.

"In this country the assassination of Abraham Lincoln, one of the purest, the most generous and the ablest rulers that ever lived, was the result of American slavery. It was slavery's attempt, in its death struggle, to deal a stunning blow to the head of the nation that was crushing out its life—a blow dealt in a desperate revenge for its having been compelled to submit to the triumph of liberty. It was slavery, in its dying throes, administering to itself its own scorpion sting, thereby rendering its own character doubly despicable, and its own death more certain and everlasting. Hence, the cause (slavery) of Lincoln's assassination, being forever annihilated, no such despicable crime can again spring from that source."

Such paragraphs as the above, which is taken from the Religious Telescope, of Dayton, Ohio, have repeatedly appeared in Northern religious papers. They do the Southern people great injustice. No citizen of the Southern Confederacy had anything to do with the assassination of Mr. Lincoln; nor was slavery in any way responsible for it, except in so far as slavery was an occasion of the Civil War. These writers have evidently forgotten the actual facts which led to the commission of this crime,—facts which are not stated in many histories.

John Wilkes Booth, who assassinated Mr. Lincoln, was a citizen of the United States—not of the Confederate States. He was at no time a resident of any of the seceded States. His southern sympathies did not lead him to come to the South and make common cause with the South. It was not an ardent love of the South, or of the Southern cause, that prompted Mr. Booth's crime; but rather a spirit of revenge for the personal wrong that Mr. Lincoln had done in having Capt. John Beall, one of Booth's friends, executed unjustly.

The editor of the Christian Observer was acquainted with Capt. Beall. He was a native of Virginia, a member of a good family, a college graduate, a brave young man of attractive personality. In Richmond, Va., we boarded at the same house, ate at the same table, and we learned to appreciate his sterling worth. He possessed traits similar to those which during the Spanish American war made Richmond Pearson Hobson the idol of the American people. And when, in the fall of 1864, a man was wanted to lead a hazardous enterprise and make a diversion on Lake Erie, he promptly responded to the call of his Government. With a handful of brave seamen, he seized a steamboat on Lake Erie, made its crew prisoners, converted it into a war vessel, captured or sank one or more other boats, terrorized the commerce of the great lakes, produced a panic in Buffalo and the cities on the lakes, and thoroughly alarmed the northern people. In due time he was captured. He was tried by a court-martial, and sentenced to death as a pirate.

John Wilkes Booth interested himself in his behalf, obtained from the Confederate

Government at Richmond, Va., the evidence that he was a commissioned officer from of the Confederate Navy; he obtained also evidence that his acts were only those of legitimate warfare, and that he was acting under specific instructions from the Confederate Government. Booth went to Washington armed with these documents and secured from President Lincoln the promise that Capt. Beall should not be put to death, but should be treated as a prisoner of war. This promise of Mr. Lincoln gave offence to Secretary Seward, who persuaded him, in the face of it, to sanction Beall's execution. And Captain Beall was hanged at Governor's Island, New York, on February 24, 1865.

John Wilkes Booth was not a well balanced man at his best. Doubtless he inherited a streak of insanity with which his father, though a great actor, was from time to time afflicted. Be that as it may, he was fearfully wrought up by the death of his friend, in such circumstances. He denounced the killing in cold blood of a prisoner of war, after he had surrendered, as "murder," and the doing it after the President had given his word that it should not be done as "falsehood" and "treachery," and vowed vengeance against the authors of this wrong.

At once he organized a conspiracy for the assassination of President Lincoln and Secretary Seward; and on the night of the 14th of April 1865, only seven weeks after Captain Beall was hanged, the plot was executed. Booth shot Mr. Lincoln at Ford's Theatre, Washington, exclaiming "Sic semper tyrannis," and on the same night, Paine, one of his fellow-conspirators, inflicted serious, but not mortal wounds, on Wm. H. Seward, Secretary of State.

The United States was fearfully aroused by the assassination of the President. At first it was suspected that the crime had been instigated by Confederates. Many prominent citizens of the Confederacy were arrested. The most thorough and searching examination was made. And it was exclusively proved that no representative of the Confederate government, and no one in the Southern Confederacy had any part in it. It was as sincerely regretted and as severely condemned through the South as in the North. Mr. Lincoln was killed, not by a citizen of the Confederate States, but by a citizen of the United States—a partially deranged man, to avenge the wrong he claimed had been suffered by his friend at Mr. Lincoln's hands.

During the nineteenth century slavery was abolished by Great Britain, Sweden, France, Holland, Brazil, Spain, Germany and Egypt. Even Russia abolished serfdom. By all these countries it was peacefully effected. Mr. Lincoln's statesmanship was exhibited in that in this country alone the emancipation of the slaves was made the occasion of the most terrible civil war of the century. His campaign speeches threatened incalculable evil to the slaveholding States in case he should be elected; and his election was the occasion of the secession of the six Cotton States;

his demand upon the border States that they should furnish troops to engage in war under him against the cotton States, drove the five border States, in which until that moment the Union sentiment had been overwhelmingly strong, out of the Union. Then followed the long war to drive them back into the Union. God's hand was in these events. And when Mr. Lincoln had apparently triumphed, and before there was opportunity for exaltation, there came the startling fearful crime which suddenly ended his life. If it be regarded as a judgment, it was from the Lord. The South had no hand in it.—Christian Observer.

The Sin of Bribery.

How varied in its forms; what a wide range of application; how delicate and yet how daring; what a semblance to, and yet how far from truth and righteousness. So subtle are some of its workings that, scarcely could any discriminate between it and the truth itself, except those whose consciences have been kept keenly sensitive by the highest sense of honor. Is this language extreme? On the contrary we have only to turn to a few selections in Holy Writ to prove how inadequate is uninspired language to describe sin. It is not necessary to turn to Judas' bold betrayal of his Master; it is all too apparent there; but there are other references to this sin, which draw such delicate shades, that an honest man is almost made to shudder and exclaim "Lord is it I?" Indeed there are experiences in the lives of us all which remind us very possibly that the heart is deceitful above all things, and it might not be amiss to include this sin when we pray with the Psalmist, "Lord keep back thy servant from presumptuous sins."

To quote all the Scriptures bearing on this would consign this paper to the waste basket; so I will give just a few references—Deut. 16th chapter and 19th verse. Ex. 23:8. Prov. 17:22. Eccl. 29:4. Isaiah 7:7. 33:15. Ezek. 5:23. Amos 2:6. 1st Samuel 8:3. Psalms 26:10. Job 15:34, and others.

We learn from some of these Scriptures that to offer a gift from any other than the purest and most unselfish motive, is bribery; also, that the recipient is equally guilty. A careful study of these Scriptures will convince any who are in doubt. An objection may be raised, that a great portion of commerce and many other things are run on these lines. More is the pity; the prevalence and popularity of a sin will never clear it of its guilt; a thousand wrongs will never make it right. Alas, that so many are too weak to resist the temptation to get something for nothing. How many are ready to sell their honor for money or position! but thank God, not all of them. We have thousands of men in public and private life who could not be bought at any price, and with whom the acquisition of wealth is only a secondary consideration. To such we look for the hope of our country. May their number ever increase.

S. S. JACOB.

From Columbus.

FOUR AND A HALF FRUITFUL YEARS.

On March 4, 1905, I will lay down the work as pastor of the 1st Baptist Church of Columbus. Having insisted upon the acceptance of my resignation, the church in regular conference, on Thursday evening, Jan. 12, in the most fraternal spirit complied with my request.

A pulpit committee was at once appointed and all who wish to correspond with the church relative to the pastorate will address E. C. Chapman, who is secretary of the committee.

I leave the church in fine condition for my successor—a united, strong and highly prosperous membership.

During my term I have witnessed much gratifying progress. The first great advance was the generous response to the appeal of President Lowrey for the endowment of Mississippi College. Right nobly did we wheel into line with \$1,285.00, thus binding the church to this grand old school which has proven such a blessing, not only to our own state, but the Baptist interests of the South. The next great event during my pastorate, was the visit of Dr. Willingham, who stirred the people mightily and lifted them to grander conception of our obligation to the Foreign Mission work. As a result of that visit \$450.00 was contributed to the cause so ably represented by our secretary. Last year we more than doubled our offerings to missions, education and church building.

Last November it was the privilege of our church and the local B. Y. P. U. to entertain the State B. Y. P. U. Convention. This occasion proved to be a very joyous helpful one. A goodly number of noble, enthusiastic workers were present and gave us the pleasure of hearing many carefully prepared addresses and papers. Bro. Flake presided with ease and dignity and Bro. Leavell kept the records faithfully. The Convention left a blessing with us.

We have usually enjoyed a visit annually from our brother Rowe, the efficient Corresponding Secretary of our Convention Board. These visits have always proven beneficial and the Secretary has been assured of our hearty and constant co-operation with him in the discharge of his arduous duties.

Annual meetings have been held and the dear Lord has blessed his truth as preached, to the spiritual uplift of his chosen and the salvation of souls. In these meetings we have enjoyed the labors of brethren McComb, W. P. Price, Paul Price and P. T. Hale, all earnest and successful preachers of the gospel of the Son of God.

IMPROVEMENTS.

These have been extensive and substantial. The handsome home for the preacher was erected four years ago at a cost of \$2,500. For this home Mrs. R. E. Cheatham was instrumental in securing four fine mantels which add greatly to the interior of the building.

The grand old house of worship has

been worked over inside and out from bottom to top, at an expense of near \$2,700. Beautiful art glass memorial windows have been put in and the Sunday school room has been refloored and carpeted. The whole building has been repainted with rich colors inside and out, and stands today in its colonial beauty admired by visitors and strangers and greatly appreciated by the membership.

THE I. I. AND C.

This is the home of Mississippi's great female college. We usually have about 150 girls from Baptist families in attendance upon this school. These girls worship with the congregation at the 1st Baptist Church on Sunday at 11 o'clock.

I wish to give expression to my appreciation for the kind and respectful attention these dear girls have given to the preached word. The honored President, Mr. Kincannon, has my heartfelt thanks for his many courtesies and acts of kindness. The Lord bless him in his great work for the young women of our State.

My intercourse with the other pastors and churches of the city has been most pleasant, and I shall cherish for them all a kindly remembrance.

The church is well organized and officered for the new year, and having gone far beyond all previous records in contributions to current expenses and benevolent objects, they are prepared for a decided advance movement this year also.

May the blessings of our God be upon them and upon the retiring pastor.

A. J. MILLER.

Jan. 16, 1905.

From Texas.

Dear friends:—It is the last day of the year and the old year seems to be slowly dripping out as the slow rain which is now dripping from the eaves of the house. As the old year passes away, how many of us can say, "I have finished the work which thou gavest me." It is passed and gone. We have had beautiful weather all during the month of December until the 30th. We all hope for good weather Jan. 1st, 1905.

Our church has no pastor and by request of the board of deacons, I will preach for the 1st Baptist Church in the morning and for the Prospect Baptist Church at night. Our church has called Dr. Geo. W. Trutt of the 1st Church at Dallas, and we hope to get him. San Antonio now has a population of 70,000 people, with five Baptist churches. This whole southwest Texas country is developing speedily.

Lands are increasing in value with days. New railroads are looking this way headed for Mexico. Capital is coming in from all parts of the world. The city will double itself in the next decade or sooner. Now is the time for the Baptists to strike. Lands that could have been bought for 75 cents per acre ten years ago are selling for \$30 and 40 per acre. The onion industry, the rice industry, and now the orange industry has struck the country. Truck farmers, chicken and turkey raisers, cotton and

corn farms are taking the place of the cattle raisers. I did enjoy my visit back home. Bro. Thornton is a dear good fellow and his church loves him with all her heart. They are married to each other indeed and in truth. Every one seemed glad to welcome me back home—Gentiles, Jews and Negroes. How it filled my heart to see Bro. Thornton baptize 23 precious persons in the name of our Lord. Then dear Bro. Freeman and Pierce were both living. Bro. Freeman laid his hands on my head and gave me his blessing as we separated perhaps never to meet on earth again. We had a little revival in the room to ourselves that day. Then to meet the dear old boys of college days. President J. C. Hardy, Will Pierce, Joe Martin and others—all of the dear fellows doing well and honoring God with their lives.

It was our pleasure to spend several nights with our old friend Albert Moore, Secretary of the A. & M. College. What a smooth, even Christian life he and his good wife live. I shall always love that home. Our regular home was with Bro. J. D. Mallory and his dear mother. Two of the blessed children in that home were baptized at the close of the meeting. We left, spent three hours in Durant, Miss.

We saw the window in the church that children put in there for us when the church was built. These dear children are grown and married now; some of them with children of their own. Laura Nicholson was to be married the next day to Bro. Tull of Kosciusko, Miss. I remember the night I took her in the church. Little did I know then that she would be the wife of a preacher some day. Her mother's home was my home during the meeting. The dear father has since died. Then another pleasure was to meet the wife of Judge Miller and see the sweet children. Then a few minutes with Bro. Charlie Dickens and other members of the church. All of these are before me tonight, with thousands of other friends of the passing years. "Our lives are as a tale that is told." Many of our dear ones have crossed over the river. Yes, I stood by the grave of Bro. T. G. Sellers, and as I stood there I prayed the Lord to make me a better man. Bro. Sellers, Glenn and Hogan, have gone. We shall meet them some sweet day by and by.

God bless THE BAPTIST, and may this be a great and happy year to ye editor.

SID WILLIAMS.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Sunday School Lesson.

BY R. A. HAMBROUGH.

January 19, 1905.

Jesus and Nicodemus.

John 3:1-15

Motto Text: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John 3:16.

Here we have a lesson on the new life, or new birth, or regeneration with special emphasis on its necessity. Without this it is impossible to be saved. The second death is certain to all who have not experienced the second birth. Some one has said that those who are born but once die twice, and those who are born twice die once. The following passages give some scriptural expressions descriptive of regeneration: Study them. Ez-k. 36:26, 27. Psa. 51:10. Jer. 24:7. Second Cor. 5:17. John 4:12, 13. Rom. 8:16. James 1:18. Tit. 2:5. Mark. 16:3. Eph. 4:22, 24. Gal. 5:22.

Regeneration is the Lord's work, not the creature's work. We do not and cannot born ourselves. We are born—passive. The sinner is dead spiritually and must be made to live. The Lord opens the heart. We are to look to the Lord by faith in Christ. We are to believe and live, not do to live. We are to believe and live then do because we live. Good works are fruit and evidences of salvation, or new birth. Salvation is given the believer on the merit of Jesus.

THE LESSON STORY.

After the first miracles in Cana Jesus with his relatives and disciples went to Capernaum, then after a few days they went to Jerusalem to attend the passover feast. There he cleansed the temple, wrought miracles, and made more believers. While in Jerusalem, Nicodemus came at night to talk with Jesus. He was a Pharisee, and a ruler, a member of the Sanhedrin. He acknowledged that Jesus was from God because of the signs (miracles) he did. Whatever might have been his motive in coming to Jesus, Jesus began at once to tell of the necessity of the new birth saying "except a man be born again, he cannot see the kingdom of God." Nicodemus asked the how of this. Many are like him in this respect. His question in Greek shows he saw the impossibility of a second physical birth. Then Jesus showed that he meant a spiritual birth. "Born of water and the spirit." This has been a point of much discussion. I think it means a spiritual birth symbolized in baptism. "Marvel not." We must not let the wonder of the new birth keep us back from it. Because we cannot explain how it is, is no reason why deny the fact or the necessity thereof. Jesus gave an illustration on this point, that of the wind, (the eighth verse). We know the fact by the effect. Nicodemus

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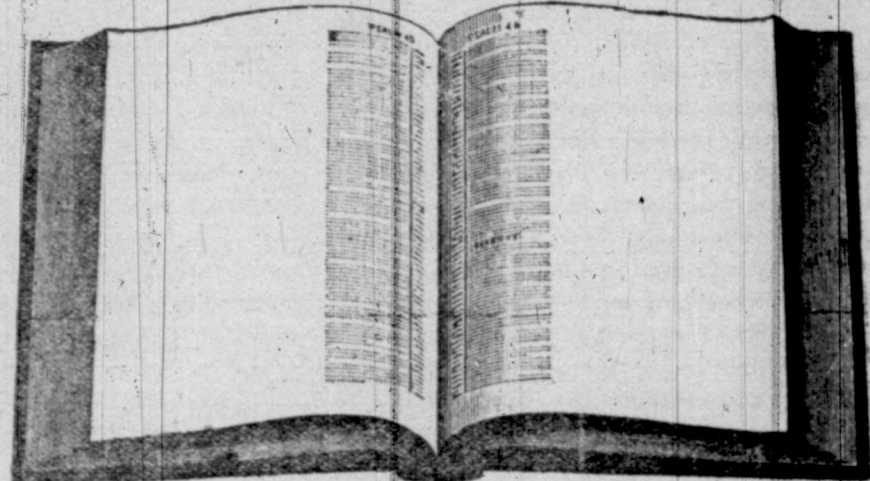
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mus was still in the dark. "How can these things be?" He was a master, or teacher, in Israel yet knew not of spiritual things. It was all form to him. Formalists are not all dead yet. It was not time nor wise to explain heavenly things to one who did not comprehend what was already told. The deeper things were kept back, but he was told that the Son of man (Jesus) came from heaven and his home was there. Moses and the brazen serpent was a familiar incident to Nicodemus. Jesus used this to illustrate how one can be saved by believing in him who was soon to be lifted up as a sin offering for the world. The Son of man is Jesus. It is "whosoever believeth" receiveth eternal life.

PRACTICAL POINTS.

1. A man in high position seeking Jesus. Nicodemus must have become a believer. See John 7:50, 52, also 19:39. Seek Jesus. Trust him.

2. The new birth is a necessity. We are not developed, nor educated nor naturally born into God's kingdom. It is a second birth, a spiritual birth. Our part is to believe in Him.

3. The mystery of the life in Christ is not to keep us back from it. There are many mysteries in the natural life, but they are facts nevertheless. So in spiritual life.

4. In verse eleven "We" refers to Jesus and his disciples. The disciples had believed therefore expressed and knew. If one will, he may know the doctrine. If he submits to the Lord in penitence and faith he is among the saved and may say with Paul, "I know."

5. Christ was lifted up on the cross. He saves those bitten by sin who look to him for life.

Writing in THE BAPTIST ADVANCE on the Problem of Denominational Progress, J. B. Gambrell said of a good man and great school which he founded.

Shortly after the war I had my talks with G. N. M. P. Lowrey, who had come back to his home in the hills of Tippah county, one of the poorest counties in that State. We talked of the future of the whole South of our State, to which we were both devoted, and especially of the north end of it. It was clear that nothing would redeem it but sanctified intelligence. He had many calls to important fields, but determined to devote himself to that section of his State. The question of a school was much discussed. I urged him to found a school at his home, far interior, and thus make an intellectual center, from which a new life should go out to bless the country. He urged me to undertake the enterprise. He questioned in his mind whether a preacher should teach. At last he reached a conclusion and began his great work. Blue Mountain College is the result, and it is one of the greatest schools in the South. Its influence is more than State-wide. The whole land has felt its uplifting power.

Deacon H. N. Alexander of Greenville Baptist church, with his family, is on his annual visit of two weeks to his mother. It is always a pleasure and a benediction to meet him. One gets something from him. He has learned how to get a class of boys to attend upon his instruction and knew. If the Sunday school every Lord's day—do like the preacher should do who wishes the people to attend upon his ministry, study hard and give them something to attend to.

The Charter of Incorporation of "The Bank of Clinton."

SECTION 1. W. T. Lowrey, J. W. Prine, M. Latimore, P. S. Stovall, and J. W. Neal, and their future associates and successors are hereby made a corporation under the name of "The Bank of Clinton" to exist and have succession for fifty years, and have its domicile at Clinton, in the State of Mississippi.

SEC. 2. The purpose of said corporation is to engage in the business of a bank of deposit and discount, and to pursue such general banking business as is usually pursued by such banks.

SEC. 3. The powers of said corporation are, to adopt a corporate seal, and to alter the same at pleasure; to sue and be sued, plead and be impleaded, to prosecute and be prosecuted, to judgment and satisfaction, in all courts; to contract and be contracted with; to receive money, commercial paper, stocks, bonds, securities, and evidences of debt of all kind, on general or special deposit; to receive commercial paper, and evidences of debt of every kind for collection; to lend money, by way of discount, or otherwise, upon notes, bills of exchange, stocks, bonds evidences of debt, and property of every kind, and to purchase the same by way of discount or otherwise; to acquire by purchase, or otherwise, real property necessary to conduct its business, personal property, mixed property, stocks, bonds, and all kind of commercial paper, and choses in action, and to sell, mortgage, pledge, convey and dispose of the same at pleasure; to borrow money, issue notes, except for circulation as money, make and draw drafts, checks domestic and foreign bills of exchange; to accept and indorse commercial paper; to adopt by-laws for its government, not contrary to law and to do whatever else may be necessary for the proper conduct of its business, and to further the purpose of its creation.

SEC. 4. The capital stock of said corporation is to be fifteen thousand dollars to be divided into shares of one hundred dollars each; but the capital stock may be increased, once or often, by the stockholders, at a regular, or called meeting, to any sum not to exceed fifty thousand dollars. Said corporation may begin business when ten thousand dollars (\$10,000.00) of capital stock is subscribed for and actually paid in.

SEC. 5. The affairs of said corporation shall be managed by a Board of Directors. Not less than three nor more than seven persons shall constitute the Board of Directors, and all of them shall be stockholders of said corporation. They are to be elected by the stockholders, when they meet to organize under this charter, and, thereafter, annually, by the stockholders, at their regular meeting in January; but the directors, when elected, shall continue in office until their successors shall be elected. After the directors are elected, and as soon thereafter as practicable, they shall elect one of their number to be President of said corporation, who shall also be president of the board of directors, and the board shall appoint a cashier, and may prescribe the duties, salary, and tenure of office, of the president and cashier, and may employ such other officers,

and agents, as it may deem advisable. All of the powers conferred by this charter, or by law, may be exercised by the board of directors, or under its direction, except the power to increase the capital stock; but any by-law, regulation or rule adopted by the board of directors shall be subject to modification, amendment or repeal by the stockholders, at a regular or called meeting; and any by-law, rule or regulation adopted by the stockholders, at any such meeting shall supersede any by-law, rule or regulation adopted by the board of directors, where the same may be in conflict.

SEC. 6. The first meeting of the incorporators herein may be called by any one of the incorporators, upon five days notice to each of the others, and the meeting, when assembled, may proceed to organize the corporation. Thereafter, the stockholders shall meet on the first Tuesday, after the first Monday in January, annually, for the purpose of electing directors, and the transaction of such other business as may be deemed proper; and special meetings of the stockholders may be called, in the manner to be provided for in the by-laws; and the stockholders may fill any vacancy in the board of directors at any called meeting.

SEC. 7. All provisions of Chapter 25, in the Annotated Code of Mississippi, 1892 and amendments thereto, governing corporations, not in conflict with any provisions herein, shall be a part of this charter. All indebtedness by or to the corporation, or received on deposit by the corporation shall be so made as to be payable in any kind of legal tender money of the United States.

Land Building.

Years ago it was thought impossible to improve land by the use of commercial fertilizers. Of late years, however, the best farmers have come to recognize the fact that by liberal use of the best grades of fertilizer, they can not only immensely increase production, but also rapidly build up the fertility of the soil.

This is notably the case when the brands of the Tennessee Valley Fertilizer Co. of Florence, Ala. are used. These brands have pure cotton seed meal as a body, the best possible food for the soil. The Florence Fertilizer, Cotton Seed Meal and Bone, and King Cotton Grower are three brands well known among enterprising planters for their value as crop growers and land builders.

Keifer Pear Trees.

Magnum Bonum Apple.

The Pear and Apple that bear every year. The fruit always sells high. First-class trees at half price to reduce surplus. Write for surplus bargain list.

John A. Young,
Greensboro, N. C.

: SPECIAL TO MERCHANTS! :

MERCHANTS' DEEDS OF TRUST.

Constantly kept in stock. Furnished in any quantity on short notice.
100 For \$1.50.

Special prices on large quantities. J. P. and Notary Public blanks.

All Orders Promptly Filled.

HEDERMAN BROTHERS, Job Printing,
Jackson, Miss.

MARRIED.

Calloway-Dame.

On January 11th, brother and sister H. A. Dame of Tillatoba, gave their lovely daughter, Miss Georgia, in marriage to Mr. L. D. Calloway, depot agent at Coldwater. Both are of prominent Baptist families.

WM. F. ROBERTS.

Palmer-Frazier.

At the residence of the parents of the bride, Mr. and Mrs. Eugene Frazier, near Woodland, La., Jan. 8, 1905, by Elder Thomas Lansdel, Mr. J. H. Palmer and Miss Ida Frazier.

Floyd Hill.

The subject of this sketch, Floyd, son of J. A. and G. A. Hill, was born near Pochontas, October 11, 1888, where he died January 8, 1905. We laid his body in the Pochontas cemetery on the 10th. He was a good and obedient son. God bless the bereaved.

P. A. HAMAN.

BOON TO THE AFFLICTED.

Good News to Those Who Stammer—Return of Dr. Randolph.

Here is some real good news for persons afflicted with stammering.

Dr. G. W. Randolph, perhaps the greatest voice doctor in the country, and certainly the most successful, has returned to Jackson to give the afflicted the benefit of his skill and knowledge. He will remain a month or six weeks, and will be glad to consult with stammerers at his rooms at the Commercial House (old Spangler) and guarantees to cure all who put themselves under his control.

Dr. Randolph was in Jackson two years ago, and effected many wonderful cures, which was duly noted in the Clarion-Ledger at the time.

Dr. Randolph and the lamented Governor J. M. Stone were fast friends, and the Governor wrote a great letter of praise of Dr. Randolph and his wonderful success in the speedy cure of stammering. This letter was published in the Clarion-Ledger for the benefit of stammerers.

Every stammerer in the state should come and be cured under a guarantee.

Dr. Randolph's charges are very reasonable. Write him at once. He agrees to cure the first 20 at half price.

Hand this to a stammerer, or send him the address of all stammerers in your knowledge.

We have received the first number of Jackson's newest paper, The Southern Statesman, owned and edited by Mr. Aaron G. Davis.

We judge from the outline of the policy that it will be an administration paper as it seems to reflect several well known views of the administration. It is a newsy, vigorous publication, and Mr. Davis seems to take in the situation earnestly evincing quite an aptness with the quill.

We hope the paper will do much good. It bears a very worthy name. We also acknowledge from Mr. Davis a pamphlet of poems which shows that he is not a stranger in the elysian bowers of poetry.

Rev. W. T. Lowrey, D. D., is in New York attending an educational conference. His going is to be commended from every consideration. It will help our work at various points. The truth is it was his duty to the denomination to do this very thing. For the identical reasons he will attend the Southern Baptist Convention in May and several other places before the year closes.

It may be a loss to you to fail to read the advertisement of the big brick hotel at Clinton. If you want to see what progress is making in the world, turn right now and read the hotel advertisement.



For Bazaars and Fairs, we have a money-raising proposition that never fails. We get the advertising, you get the money. Address Peter West-Richardson Co. RAISED Wholesale Drugs, Louisville, Ky.

The Home.

BY SARAH E. EASTMAN.

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—
Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend.
If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!
How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.
I do believe the very sun
Would shine more clear and bright,
And ever little twinkling star
Would shed a softer light.
But we, instead, must watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

Mother and Daughter.

Dear Aunt Jane:—If you will allow me space, I will drop a few hints to mothers with daughters as I see things from my point of view. Dear mothers, do you ever pause to think of the misery you are bringing on your child when you fail or neglect to teach her the duties of housewifery, or in other words, teach her to work? I mean the kind of work you have to perform, such as falls to the lot of most married women, especially farmers' wives, who constitute to a great extent the readers of this paper?

The majority of the mothers I have seen will do the work, especially the rough part, and allow their daughters to sit up and read or visit, perhaps sleep, and if you ask them why they do this, they will tell you that, "I never had any pleasure when I was young, and I want my children to have all they can," or perhaps one will say, "I told them to do this and so, but they wouldn't." Mothers just think of what is to come of this. In the first place, instead of your daughter being under the watchful care of her mother, she is out in the world with men and women who care nothing for her name or honor, but care only for "having a good time." Mothers, see to it that your daughters go through as much of life as possible under the protection of your loving wing. Solicit their confidence and make them yours, then you will know more of the life they are leading. Teach them, allow them and insist on them helping with the work, not only that they may become thoroughly educated in the matter, but that you may

then have time to visit with them, be a girl with them, help them entertain their company and know with whom they associate and warn them of the snares and pitfalls along the pathway of life, that they may not fall by the wayside, to bring gray hairs and sorrow to thy unthoughtful head.

Again those of you who ask "and they will not," if you have allowed your daughters to grow up without exacting obedience, it would hardly be the proper thing to "switch" them now, but you can have only a faint idea of the misery, heart-aches and tears you will bring on your child when you allow her to grow up in idleness, selfishness and ignorance, as she will most assuredly do if you allow her to have her own way, and do not give her honest work to employ her time and her mind.

It seems to be the height of most young ladies' ambition to have a home and be queen of the throne. Imagine, then, the first few years of her life, as she struggles to master the art of housekeeping, practice economy and self-control! Her husband (unless he be an angel) will not look at her short comings through your glasses. He will marry her with the expectation of getting a helpmeet and not a wax doll, to sit in the parlor to be admired.

"Oh," you say, "I expect my daughter to marry a man who is able to keep her from work."

Dear sister, most of our lives fall far short of our expectations. We never know what is in store for us. It is best to prepare for the worst and take what God sends. And now, girls, if your mother has not exacted obedience from childhood, do have enough respect for yourselves and your God to do your duty by her.

Mrs. F. A. McD.

Getting "The Feel of the Road."

That is what the engineer calls it when he comes upon a new run.

For the first few times he feels a sort of strangeness. The curves and the gradings, the straight runs and tunnels, the bridges and the switches and the crossings, all must be learned. But beyond this, every engineer who has a real affinity for the "cab" and the "throttle" is so peculiarly sensitive to the almost imperceptible modifications in the roadbed that he learns to know them as the musician knows his tones or the artist his colors and shadings.

It is this minute knowledge which can not be transmitted from one to another, which can not be tabulated, even; which one senses when, and because, he is intensely alive to his work, that brings men to the top.

The engineer who knows how to get the "feel" of the road will know just where to take the utmost precaution, where to let loose with a seeming abandon, and yet with all "method" and no "madness," but more than this, he will be giving the throttle little inches and half inches of adjustment that will mean a real "handling" of the train. The average passengers may not have the faintest inkling as to why

there is less of jar and swaying and irregularities of all sorts in the moving train, but the practiced traveler will note the difference and will sometimes cut short his hurry and go and ask a handshake with the man—one of few among many—who thoroughly knows his business.

It is the engineer whose whole nature is unceasingly responsive to the slightest as to the widest variations of condition of both his engine and the roadbed; whose heart-beats are at one with the piston strokes in the cylinder; whose respiration is unwittingly measured to the breathing of his hot steel giant; and yet whose hand upon the throttle is like the king's hand upon his scepter, who will make his runs summer and winter for a life time with the least likelihood of a mishap of any kind. —But, alas! some engineers—some men—never get "the feel" of the road—of the highway of life, and of its chosen or appointed tasks—and they wreck the train and go down with it.—G. F. Woodbury in Young People.

A Letter From Louisville.

A mystery, why Louisville city whiskey men would spend over \$80,000 to defeat the prohibition movement at Atlanta, and yet men say that more whiskey is drunk in sections where there is no open saloon, than there is where saloons are open.

Again, if more whiskey is drunk in sections where there is no open saloon, then it necessarily follows that more whiskey is bought.

Why whiskey men spend millions of money annually to keep open saloons. If it would be healthy for this business, to shut the door.

Why spend millions of money to advertise open saloon, if the blind tiger system was most profitable to the saloon man?

The saloon pays strikers from the slums of the city to speak for them favorably for their business. And yet some of the noble fathers of our land will advertise the saloon free of charge. Speaking in favor of whiskey among their neighbors in their churches, and alas, in their homes among their fair sons and daughters. Pardon me, but I say with all candor that I believe the best advertising the saloon gets comes from the lips of our church members. How pitiable the scene!

Awake, thou that sleepest, and arise from the dead and Christ shall give thee light; Eph. 5:14.

Again, it is said that no harm is meant. The reply to that is, that your claim of innocent intention only protects from the angry censure of men, but it does not remove our responsibility to God.

The saloon keeper takes his drink and a large majority of our church members take their drink.

Look not thou upon the wine when it is red, when it giveth his collar in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder; Pro. 23:31-32. God bless the Baptist, its noble editors and all of its many readers.

J. J. JUSTICE.

1905.

THE BAPTIST.

"That Destestable Old Pipe."—Ezekiel Smoker.

I feel highly complimented to find that my article on Rev. Ezekiel Smoker has been read, and that at least one good natured smoking preacher, has thought it was worth a reply. The truth of the old saying, that "where there is much smoke, there is bound to be some fire," has been clearly demonstrated. I see some sparks, and strong indications of an outburst of "blue flames." This is indeed a pleasing prospect, for while the blaze lasts we will have less smoke. The Rev. Ezekiel's patron saint (Sam Jones) spoke a proverb when he said, "It is the hit dog that hollers." In the light of this proverb the public now knows who it was that did the "crack" smoking described in my article. The two main features of his reply, (1) an entire absence of even the faintest idea of an argument in justification of his nasty habit, and (2) an expressed determination to "be filthy still." These facts show him up in rather a bad light, but I hope the reader will not be too hard on him. He is entitled to a fair trial, and shall have a chance to speak for himself. I shall feel rather left-handed in a controversy with a man whose identity is unknown to me, but in order that the issues between me and the smoking preacher may be clearly defined, and in order that both parties may have an opportunity to make themselves thoroughly understood, I hereby challenge the brother who signs himself Ezekiel Smoker, to debate with me in the columns of the Baptist, the following questions: First, The use of tobacco by christian people is contrary to the teachings of scripture, and therefore sinful.—Simon Cleanliness affirms, Ezekiel Smoker denies. Second, The use of tobacco by ministers of the gospel is inconsistent with their holy calling, and therefore injurious to the cause of Christ.—Simon Cleanliness affirms, Ezekiel Smoker denies. Third, The smoking preacher has a right to smoke wherever permission is granted.—Ezekiel Smoker affirms, Simon Cleanliness denies. Fourth, It is nicer for a man to use tobacco than for a woman.—Ezekiel Smoker affirms, Simon Cleanliness denies.

Now let the Rev. Ezekiel Smoker put up, or shut up. All his talk about "advanced views," "lif," "license," and doing "all his smoking here," etc., is mere moonshine. A fellow doesn't have to be a thousand years a head of the times in order to be able to smell the Rev. Ezekiel's pipe. It's a peach itself. I feel certain that I could go back five generations and smell it. My parents taught me to respect age, but when I get up against a superannuated pipe, right there I depart from my "raisin." A brother remarked to me the other day, that my article was "mighty strong," but I told him that he just ought to smell Bro. Smoker's pipe once. No, I'm never "advanced" specially, except when the Rev. Ezekiel fires that pipe of his, and right then I begin to advance as fast as I can. As to "lif," I can say that to my certain knowledge the Rev.

Ezekiel has his pipe and all his pockets loaded with the pure leaf. I don't know whether he has "license" or not, but if he doesn't pay license he ought to, for he sure does a rattling business, and one in which the public is deeply concerned. Judging from his capacity to turn out the finished product, I am convinced that he will "do all his smoking here." What is left of the job when he gets done with it, won't be worth carrying with him. All he needs is a few more years, and plenty of leaf, and he'll make the home-run with every foot-up. Yes, I haven't a doubt but that St. Peter will let him in, for that vigil surely knows, that the Rev. Ezekiel has raised an uncommon desolation of smoke in this low ground of sorrow, wherever his "beautiful" feet have trod. "So mote it be."

By implication he leaves me to smoke some "here" after, but I'll promise him that I'll not use his old pipe down there if I can help it. I can't take everything. Enough of anything is enough, and if the supervisor of the smoking department pokes the Rev. Ezekiel's old pipe at me, I'll simply turn things upside down and wrong side out, and raise smoke worth talking about. I never was willing to have a worse time than any body, and I simply will not be imposed upon in any such manner.

Wonder what Bro. Smoker will do about the debate?

SIMON CLEANLINESS,
Christian Bower, Miss., Jan. 13, 1905.

Hurting Feelings.

Bro:—Did you ever notice people whose feelings are hurt? They seem to be suffering a species of lunacy or some other kind of insanity. They talk and act like foolish ones. And more frequently than otherwise they try to hurt feelings. Isn't that silly? The idea! Be ashamed friend, especially if you are a christian. What! a christian trying to hurt feelings? Yes, some of them have much feeling spreading around some distance from them, so that any approach to them hurts them, whereupon they begin the vile business of hurting feelings. Because their feelings were hurt some have ceased to sing in worship. Thus they wound the Lord.

The pastor said something that hurt their feelings (he would have displeased the Lord had he not said it) and some forsook "the assembling of themselves" for God's worship. They hurt the Lord's feelings.

Brother, aren't you ashamed to hurt the Lord's feelings, because you haven't sense enough to take care of your feelings. Pull in your feelings, you silly one, and turn them over to the Lord; they will no longer suffer hurt.

Faithfully,

IOTA P.

Signs of Promise.

At Gulf Port there are evidences of divine leading in the ministry of pastor Grace. The closing months of 1904 found the pastor no longer in a hired house, but

in a Baptist home built by the church. The New Year is ushered in with a gift of \$50.00 to Foreign Missions, showing that they are not wholly occupied with their own affairs even after taking the full support of pastor on their hands. Now we turn our attention to North Gulf Port, where a church has already been organized by missionary Finley and pastor Grace.

The women of Meridian 1st Church are ever on the alert and helpful in pressing every good cause, having sent "to our necessities" once a year, until more than \$100.00 recently have been received.

The Richland Academy people, to whom the indefatigable Sutton ministers, have responded with the liberality characteristic of this good man's churches, and this too while the cotton slump is being sorely felt, giving us a noble example of letting this grace abound in us also. Will you suffer a word of exhortation in view of the present stringency. How are the churches to do in these times when money is hard to get, and the cause of missions is needing so much? Of course they will do in the aggregate as individual christians do. The individual christian must come face to face with our Lord's own words, at Jno. 14:23: "If a man love me he will keep my word." As there was no hesitancy on our Lord's part in asserting upon what he relied in establishing his kingdom, so there will be no hesitancy on his people's part in their response to him. It is a question of love to him, and not a question of slump in cotton. It is a question of my love to him, as to how I obey what he expressly commands, and not the question of difficulties I face in that obedience.

Should it need some fond conviction,
Should I suffer shame or loss,
Yet the fragrant blest reflection,
I have done what Jesus wants
Will revive me,
When I sink beneath the cross.

A. V. ROWE.

Is playing in cotton futures gambling? Preachers have been rebuked for affirming it, and charged with gross business incapacity to distinguish between legitimate speculation and gambling. Even a preacher can "speculate" in such questions. In its highest sense speculation is a very respectable term. It means to examine, to ponder, to consider carefully. In trade it means to make a purchase or investment that involves a risk or loss, and also offers a chance of profit. It is important to remember that the speculator really acquires a title to property in the expectation of disposing of it at a profit. The gambler simply bets upon the rise and fall of securities, stocks or cotton. There is no exchange of values. No property is bought or delivered. In speculation one buys property outright—stock, securities or cotton; in gambling he simply bets on a rise or fall. It is easy to see to which class the dealer in cotton futures belongs.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

THE BAPTIST.

\$2.00 Per Annum in Advance.

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—AT—

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T. J. BAILEY, Editor and Manager.

H. F. SPROLES, Associate Editor.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Tithing.

By request a few things are set down on the return of one-tenth of one's income into the treasury of the church for the Kingdom of God.

Moses says "the tithe is the Lord's." Is tithing a moral institution, and therefore of universal and perpetual obligation; or was it a mere national law, beginning and ending with the Mosaic economy?

The tithe was not peculiar to Judaism. Most nations of antiquity practiced it. The Babylonians used the tithe for the temple service. Long before Moses gave the law, Jacob promised to perform a recognized duty in returning the tithe to Jehovah. And long before Jacob's pledge, Abraham gave tithes of all his income to Melchizedek, the priest of the most high God, and this act is commended in the New Testament. When the law was given the mention of the tithe is the simple statement, "it is the Lord's." Afterwards God directed that the Levites should be supported from it. Other tithes after this were instituted for ritualistic purposes, and expired with the Jewish economy.

Prophets urged the payment of God's tenth. Malachi says to withhold it is robbery of God. He claims that the degeneracy of the nation was due to this robbery. He entreats the people to put God to the test by bringing the whole tithe into the storehouse. He teaches that this is the key to the windows of heaven through which come everflowing blessings. "Praying is no substitute for paying." The alms of Cornelius went up with

his prayers for a memorial before God. Our Lord condemned many Jewish customs, but he commended tithing.

The conclusion is that tithing for God's Kingdom rests upon a deeper law than that of legal enactment. Like the law of the Sabbath, it has its foundation in man's nature and necessities. God does not need any such recognition of his claim for any definite portion of our time or increase, but we need to make such recognition. The tithe was made for man, and not man for the tithe.

This law is not inconsistent with New Testament teaching. Christian giving is a grace. That is, it proceeds from a gracious disposition, which will be satisfied with nothing less than obedience to God's will in all things. One can cheerfully and spontaneously obey God's law, even that of his own truth. Obedience to law is a grace.

Paul does enjoin giving, "as God hath prospered" one. But he does not in that injunction fix any measure. Any gift, however small, might be according to one's appreciation of his prosperity. His own feeling, and not God's expressed will, would be his law.

This same Apostle says that the Levites under God's ordinance received tithes for their support as they ministered in holy things. "Even so," he continues, "hath the Lord ordained that they which preach the gospel should live of the gospel." Does he not mean that Christ ordained that the worship of God should be supported under the New Testament just as it was under the Old Testament system—by the tithe? When you read "even so," ask, "even what?" Then read Num. 18:20.

Suppose our people believed God's word in this matter, were willing to trust Him, and would, after deducting, all necessary expenses in the conduct of business, return God's tithe unto him, what would be the result. The government reports place the average income of every man, woman and child in our country at \$171.60 per year, one-tenth of this is \$17.16. This multiplied by the 109,000 Baptists in the State gives \$1,870,440. The \$200,336.43 expended last year for home purposes subtracted from this leaves \$1,670,103.52 for missionary and benevolent objects. But we gave to these objects only \$64,388.98, or about 60 cents per member. Surely we need a revival in paying God what is due Him.

The performance of any duty fixed by God brings peace of mind, and makes one stronger and better. God has said this duty promotes one's spiritual and temporal welfare. The experience of Christ's disciples confirms God's promise. Who of us feels the obligation of debtor? Who will endeavor to meet it? Will not you?

The Apostle Paul urges, "Let the word of Christ dwell in you richly." The word which he spoke, inspired, empowered—let it find a home and abide in you personally, and pervade your whole being for good. Take it up—fix it in your memory, take it

in—hide it in your heart; then it will go out in your life. I know nothing better with which to begin the day than a precept, a warning, a promise, from Christ. Fix some "word of Christ" in your memory, "get it by heart," for each day. New light will break out of His word as you repeat and meditate upon it, and new power will enter into your life, uplifting, consecrating, sanctifying. Will you do this?

Special Notice.

We would ask the readers of THE BAPTIST to read the article taken from the Clarion-Ledger relative to the return of Dr. Randolph to Jackson, Miss. We endorse every word that the Ledger says about this noted specialist of the voice, for he certainly did cure many stammerers in this city two years ago. We saw many of them and heard them talk after they were cured. Several of them live in this city, and will answer letter of inquiry if you desire it. Indeed THE BAPTIST as well as the Ledger published numbers of letters from stammerers, after they had been cured.

The Commercial Appeal, New Orleans Christian Advocate, in fact all the leading papers, both religious and secular are loud in his praise. Any child four years old, who has an intelligent mother, can read his instructions and cure her child at home in a few days.

Write Dr. G. W. Randolph at once or go to see him. He has rooms at the Commercial Hotel near the Old Capital.

He agrees to cure the first 50 stammerers, who come to him, at half price (\$25), or send Home Treatment on receipt of \$10.

Now stammerer, you have a chance to be cured for a trifle, you can't afford to be handicapped and laughed at by children and fools all your life, unfit for anything where talking is necessary. Think fast and come or write. Hand this to a stammerer please, or send us their names. Do this for humanities sake, as we write this.

Is it not thoughtful and beautiful in that son of forty years of age to leave an exacting business and spend two weeks with his aged parents? Children do neglect their parents, not in failing to supply their physical wants, but in not furnishing that spiritual food for which they hunger—communion with their own children. Dear son, beloved daughter, do not overlook this duty and privilege.

The N. Y. Christian Advocate reports that Dr. Migot J. Savage, the Unitarian preacher, had declared his belief in spiritualism. Even so. When a man cannot believe the Bible, there is no absurdity too great for him to believe. Horace Greeley said of a certain skeptic: "He can believe anything provided it is not in the Bible." The credulity of skeptics is proverbial.—Western Recorder.

In 1904 the United States spent \$2,000,000 for educational purposes in the Philippines.

MISCELLANEA.

South Carolina College conferred the degree of L. L. D. upon President Poteat of Furman University.

Waycross, Ga., has placed a license tax of \$30,000 per annum on saloons. Not many of them will do business in that town.

Rev. T. S. Hunter who recently came to the Baptists from the Methodists has decided not to enter the Seminary until October. Until then he will do evangelistic and missionary work as he may make opportunity.

The bane of the Church to-day is a personality-less pulpit, where virility has given place to effeminacy, and the utterance of consecrated common sense been dispossessed by platitudes.—James E. Freeman.

Dr. B. D. Gaay is recovering from a serious spell of sickness. He is doing a great work as Home Secretary. Though strong and vigorous, he may overtax his strength. Our Secretaries generally do. Come home and rest awhile, beloved.

Rev. J. U. H. Wharton, kinsman of M. B. and H. M., leaves Immanuel Church, of Little Rock, Ark., and becomes pastor in LaFayette, Ala. The Immanuel Church immediately called Rev. John E. Barnard, of Cartersville, Ga., to its pastorate.

President Hale says that William Jennings Bryan recently delivered one of the most effective, beautiful and uplifting addresses on Education before the faculty and students of the South-western Baptist University, he ever heard.

Miss Laura Cornelius, an Oneida Indian girl, who has been teaching in the Sherman Indian School, will enter the law department of Stanford University. She is the first Indian woman to study law in this country.

The genial Eustace E. King, pastor of Forest Baptist Church at McKinney, Texas, for the past eight years, has been in our state to see a sick relative, but he did not remain long enough to meet the many friends who desired to see him.

In all Catholic countries it is required of all physicians that they practice baptism upon infants at birth, if there is any probability that the child may die, even if the doctor is an atheist.—Baptist flag.

A doctor in our own State administered "Ante-natal baptism."

Rev. W. L. Skinner, once pastor in this State, widely known and well beloved,

leaves Clarendon, Texas, and comes to Mineola. Several exiled Mississippians have lately returned, and others are coming, but lingering along the way. The door is wide open, beloved. Enter in and abide.

Calvary Church, of Vicksburg has established a mission and opened a Sunday School at Waltersville, a suburb of that city near the National Cemetery. Brother Hunter will preach at this mission every Lord's Day evening. He is now holding evangelistic services there every evening with good attendance and deep interest.

During the absence of pastor Bryan Simmons, the good people of Flora entered the pastor's home, filled the larder with good things, and put useful and ornamental pieces of furniture and rugs in the parlor and in Mrs. Simmons' room. Noble people and happy pastor! Do your best for them, Simmons.

Rabbi Moses said in a public address at his funeral that the life which John A. Broadus lived would be an improvement upon the life of any one whom he had ever known, whether Jew or Gentile. This is high praise from a distinguished teacher who pursued some studies under him and knew him well.

Surely the Emperor must give sooner or later what Count Tolstor seeks for the people of Russia: (1) That the working people be delivered from special laws which place them in the position of a pariah; (an outcast and contemned of society), deprived of all the rights of other citizens; (2) Freedom of removal from place to place, freedom of education, freedom of conscience, and, above all, freedom in the use of land.

Pastor S. W. Sibley gives one-half time to the church in Centerville. He would be glad to give the other half to evangelistic work, with special view to the development of the churches, to teach the people to know and urge them to live the gospel. The churches who hear him will learn something and be moved to do greater things. Brethren, call to your help this doctrinal, (teaching) and practical evangelist.

Missions.

Some men, in their zeal for foreign missions neglect the perishing at home. They seem anxious about the "utmost part of the earth," but frequently neglect the proximate part. This is not the rule, but it sometimes occurs just this way. May it not be that too much stress is laid on the terms "foreign," and "home" with respect to the mission question? As the emphasis is being shifted from "money" to

"men," ought we not shift from the imaginary, to the real, in mission work. The two terms "home" and "foreign" are embraced in the teaching of this phrase—"preach the gospel to every creature." The need of every creature is also set forth. There is no difference, with respect to the needs, "for all have sinned." All are totally depraved. The word depraved to be regarded as a term of extensity rather than intensity. Every man is not just as bad as he could possibly be, but naturally every man is "condemned already." The question of degrees of sin is another one. The heathen may be more sinful than our unsaved neighbor, but the needs of both, as to salvation, are the same. It may be said that the heathen needs the gospel more than the unbeliever here at home who has had opportunity to hear. That is true. Every body ought to hear the gospel at least once. I find no fault with the attempt to carry the gospel into foreign lands. It must be done. But we should not rest satisfied when we have preached missions at home and taken the collection. A flourish of trumpets about the foreign mission collection does not insure the salvation of the heathen or those around about us. The emphasis should not be placed so much upon the money, or the division, as upon the needs of the lost and the gospel of their salvation.

The gospel it seems should be one of intensity as well as extensity. If the preaching does not reach a man at home how much less will it reach the heathen. The need of more preaching is not as great as the need of more gospel. Not "more" laborers, but laborers are needed. Not a gospel to be proclaimed in spots, but everywhere.

We have enough "zeal," but not "accordance to knowledge." The gospel preached should mean the people reached. If they do not come to hear the gospel we should carry the gospel to them. The message should be followed up by the messenger. We should see to it that the message should not stop in the ear, but should get into the "mouth" and the "heart." As Paul says, "there should be confession by the mouth, as there should be belief in the heart."

We should be students. I am learning. I was out with a neighboring minister the other day and on leaving a home where we had visited, a parting word to an unsaved school teacher about Jesus was given by my brother. A word of inquiry brought out the fact that she was not a Christian, another word of instruction brought Jesus to her consideration. The message of a few hours previous was followed by the messenger and it was made personal. I am convinced that we are not only to carry the gospel to men, but we are to carry men to the gospel.

Like many others, no doubt, I have had a strange timidity which has hindered me long in personal work, but I am meeting with some success which encourages me greatly.

W. ALEX JORDON,
Amory, Miss.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Center Committee.

Mrs. E. G. Hackitt, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program—February, 1905.

Programs are suggestive. The introduction of other entertainments, selection of additional hymns, subjects of prayer, etc., are left with the society.

Subject: The Sunday School Boat.

Every child born into the world is a fresh and radiant possibility.

1. Bible Selections: "Consecration," Eccles. 12: 1-28; 11 Chron. 34: 7; Luke 11: 52.

2. Seed thought: "The church which neglects her young people provides herself improvident and must needs wonder and complain if heaven sends her nothing to nurse but desolation." Through its publications, especially "King's Words" and the B. Y. P. U. Quarterly, the Sunday-school Board aims to extend help in development of our young people. Its special missionary work is Bible distribution.

3. Chain of Prayer: For the young people of the local church and others; for the work of the Sunday-school Board.

4. Sharp Shooting: Twelve teams on work of the Sunday-school Board, one following another in rapid succession. (See February "Home" page.)

5. Leaflet: "A Missionary Service" by Dr. J. M. Frost.

6. Open Parliament: On the B. Y. P. U. Business: Collection.

8. Discussion of Plans for enlisting the young people of the local church in missionary work. The Home and Foreign Boards recommend that they be interested in School Work. For information about Mountain Schools, those in Cuba and on the Ponce de Leon, apply to the State Officers or to the Gen. Sec., W. M. U., 233 N. Howard Street, Baltimore, Md.

9. Leaflet: "Crippled Children" by Mrs. Walter Searle.

10. Close with reading of Psalm 145.

Missionary's Letter.

NOWATA, IND. TERR., Jan. 19, '05.

MRS. GEORGIE D. PHILLIPS,
SHUBUTA, MISS.

My Dear Sister:—You will please forgive me for my seeming negligence, for I want to assure you that I greatly appreciate your substantial contribution of your interest in my work.

In reply to your letter of the 4th inst., I wish to state that I received your favor with bill of lading and five dollars enclosed

all right. And your splendid "box" arrived Dec. 21st, the day I left home for Texas, where I went to spend the Christmas holidays, and this accounts for my not acknowledging its receipt sooner.

We appreciate things it contained so much. The suit was too small for me, but exactly the things for our son. I had received two suits from other sources, so it turned out all round all right.

I haven't words to express my gratitude for your kindness. My family all join me in thanking you for your kindly interest in our welfare and in praying the blessing of our dear heavenly Father upon you and yours and all who provided the useful things contained in the box.

But while all these things were good and necessary, yet may I not have your earnest prayers in behalf of this very ready field? It is our purpose to begin a meeting of days about the first of February. O there is so much to do and so few to work! To know that Christians are praying for us greatly encourages us.

Again thanking you for your kindness, I want to subscribe myself,

Your obedient servant,
W. P. HILL.

SHUBUTA, MISS., Jan. 11, '05.

DEAR MRS. JOHNSON:

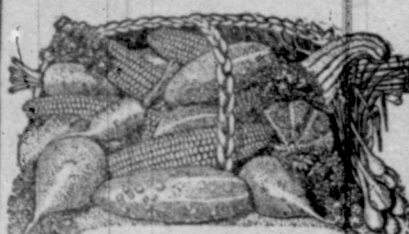
At the Woman's meeting during the last session of the Chickasaw Association, the vice-president presented the name of Rev. W. P. Hill, Missionary at Nowata, Indian Territory, for a box of clothing. Letters were also written to the ladies of churches not represented. The following churches are represented with the amounts opposite:

DeSoto.....\$ 6 00
Harmony.....7 00
Highland.....10 00
Hiwannee.....1 00
Shubuta.....21 45
Waynesboro.....9 00

After quite a long delay, the box valued at \$54.45, was sent to our missionary and the following letter of acknowledgment and thanks was received today.

I am sure those who contributed to the box will read this letter with pleasure. Will they not, also, lift their hearts to God for a blessing on the work of our representative on that difficult field?

GEORGIE D. PHILLIPS.



Garden Truck

can be raised profitably only in soil containing plenty of Potash. All vegetables require a fertilizer containing at least 10 per cent. actual

Potash

Without Potash no fertilizer is complete, and failure will follow its use. Every farmer should have our valuable books on fertilization—they are not advertising matter but contain authoritative information that means large profits to the farmer. Sent free for the asking.

GERMAN KALI WORKS
New York—92 Nassau Street, or
Atlanta, Ga.—215 South Broad Street.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these affections. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

Cancers Cured.

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it. The Kellam Cancer Hospital, Richmond, Va.

The Baptist Hymn and Praise Book.

For Use in All Church Services, Including Prayer Meeting and Sunday School.

PRICES: Single Copy, postpaid, 85 cents; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00. Transportation extra on these quantity lots. Beautiful pulpit edition in Morocco and Gilt, \$1.50 postpaid.

The Baptist Hymn and Praise Book Contains 416 Pages with 577 Hymns.

It is well-bound in cloth, excellently made, of high-grade workmanship in every particular.

It is in music edition only with round notes. The words go with the music on every page. The Hymns and Songs are of exceptional worth. They have been selected with the greatest care—the very cream of the old and the new. No labor or money has been spared to make The Baptist Hymn and Praise Book what it should be. It is just the book our people need and want, and for which they have been waiting these years. It will speak for itself, and win its place, and be a power and delight in our churches.

This Great Book is Now Ready, and All Orders Will Have Prompt Attention. Send Your Orders to

Baptist Sunday School Board,

J. M. FROST, SECRETARY,
NASHVILLE, TENN.

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An absolutely infallible remedy for the Tobacco habit, costs only \$1.00 per box. It destroys the desire for Tobacco in very short order.

WORTH ITS WEIGHT IN DIAMONDS.

For the money it will save you, not to mention health and cleanliness. Write for a box of Sedum. The Botanic Drug Co., Bridgeport, Ala.

THERE'S PROOF OF ITS GOODNESS IN EVERY CUP OF

PORTO RICO COFFEE

THAT'S NOT ALL

65 VALUABLE PREMIUMS Free.

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Receipts of Convention Board for November and December, 1904.

	S. M.	H. M.	F. M.	G. M.
Aberdeen Association.....	\$ 20 90		\$	\$
Okolona.....	50 50			
Calhoun Association.....	21 25			
Carey Association.....		15 00	6 45	
Natchez.....			10 00	
Central Association.....				
Flora.....		2 00	4 50	
Mrs. W. T. Ratliff.....			5 00	
Clinton.....			25 00	
Copiah Co. Association.....				
New Zion.....	22 50			
Wesson W. M. U. & Sunbeams.....		5 00	5 00	
Chickasaw Association.....				
Pleasant Grove.....				5 35
Enterprise.....		12 25		
Mt. Zion.....		9 00		
Columbus Association.....				
New Bethel.....		23 00	22 75	
Cedar Bluff.....	4 25			
Deer Creek Association.....				
Greenville.....		59 05	92 82	
Leland.....		104 65		
Hopewell Asso.....				
Hillsboro.....			80	
Mt. Olive.....	1 15	30	1 20	
Lincoln County Asso.....	5 00	5 00	5 00	
Mt. Pleasant.....			6 10	
Union Hall.....				3 10
Pleasant Grove.....			100 00	
Brookhaven.....		5 72		
Lauderdale Asso.....				
Meridian 1st Church.....			50 00	
Pleasant Hill W. M. U.....			9 40	
Toomsboro.....		3 10		
Salem.....		2 20		
Lebanon Asso.....	33 62	18 30	25 80	
Hattiesburg.....		114 25		
Purvis.....		5 00		
Vernon.....			11 50	
Laurel 1st Church.....		100 00		
Mississippi Asso.....				
Mt. Olive.....		6 25	6 00	
Concord.....				2 90
Berwick.....	17 70			
Mt. Zion.....			15 00	
Ebenezer.....		10 00		
Mars Hill.....			28 05	
Tangipahoa.....			10 00	
Oxford Ass.....				
Batesville.....	3 75			
Antioch.....	2 50			
Abbeville.....	5 50	1 00		
Strong River Asso.....				
Brier Hill.....	68 00	22 10	30 00	
Richland.....	20 00	6 50	15 00	
Steen's Creek.....	150 00	26 95	50 00	
Poplar Springs.....			4 00	
Enon.....			3 10	
Cato.....	6 25			
South Miss. Asso.....				
Mt. Vernon.....	4 25			
Rankin County Asso.....				
New Prospect.....	11 25			
Tippah Asso.....				
Providence.....	10 75			
Blue Mountain.....	32 01			
Union Asso.....				
A friend.....	5 00		5 00	
Bethesda.....	4 80			
West Judson Asso.....				
Blue Springs.....	14 20			
F. E. Pitts.....	2 00	2 00	2 00	
Zion Asso.....	1 00			
R. J. Stokes.....	2 00			
J. S. Rizer.....				

CHURCH BUILDING.	Wesson W. M. U. & Sun.	
Batesville.....\$ 25 00	Hermanville.....	25 00
Baptist Standard.....	F. E. Pitts.....	1 00
A. S. Woods.....	N. R. Stone.....	6 50
Edwards.....	Mr. Ivey.....	2 00
Blue Mountain.....	Rodney.....	12 00

Salem.....	10 00
Steen's Creek.....	5 50
Tupelo.....	50 00
Greenwood.....	100 00

MISSISSIPPI COLLEGE.

F. E. Pitts.....1 00

SUSTENTATION.

Longtown.....	3 25
Learned.....	6 27
Mt. Pisgah.....	4 65
Salem.....	10 00
Enon.....	29 65
Carrollton.....	6 50
Brier Hill.....	15 00
Seminary.....	17 00
Flora.....	2 00
Richland Academy.....	10 00
Greenville.....	20 00
Handsboro W. M. U.....	2 00
Camp Creek.....	7 50
Oak Ridge.....	5 00
F. E. Pitts.....	1 00
Bethesda.....	9 55
Shubuta.....	10 00
Poplar Springs.....	10 00
Grey's Creek.....	2 95
Lebanon Association.....	12 73
Lincoln County Asso.....	5 00
Mrs. T. A. Bayliss.....	5 00
East Fork.....	10 00
Leland.....	24 85
Goodman.....	9 00
Steen's Creek.....	26 95
Mt. Nebo.....	3 06
New Salem.....	3 20
Mt. Pleasant.....	14 31
Union.....	80
Rock Hill.....	5 80
Brooklyn.....	3 65
Bethel.....	10 00
Springfield.....	9 00
Mrs. Jones.....	5 00
Central.....	3 00
Ellisville.....	30 00
Central C. Water.....	5 00
Mission.....	6 70
Bethlehem.....	4 10
G. W. Nutt.....	1 00
Mrs. Turner.....	1 00
Canton.....	11 05
Ora.....	12 00
Tangipahoa.....	8 15
Epps.....	5 70
Greenwood.....	22 33
D. A. Covington.....	2 50
Batesville.....	10 00
Handsboro.....	2 14
Hollandale.....	23 10
Mrs. Martin.....	5 00
Centreville.....	10 06

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Pope.....	3 50
Leona.....	5 35
F. E. Pitts.....	1 00
Pickens.....	15 50
Shubuta.....	10 00
Good Hope.....	9 40
Forest.....	7 50
Union.....	10 90
Brookhaven.....	8 46
Ellisville.....	16 75
Handsboro.....	2 14

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Write to THE BAPTIST, JACKSON, MISS.

\$100—Dr. E. Dechbon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by The Jones Drug Store, Jackson, Miss. Mail orders promptly filled.

A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Covington, Ga., July 23, 1898.
This is to certify that I have used Dr. Hall's Great Discovery for rheumatism, kidney and bladder troubles, and will say that it is far superior to anything that I have ever used for the above complaint. Very respectfully,
H. I. HORTON, Ex-Marshall.

All Over the House.

(The Pilgrim for January.)

Keep a bottle of linseed oil and limewater, together with a roll of absorbent cotton and pieces and strips of old linen for bandages, all in a convenient place to use in case of burns.

Take an old piece of carpet or a new piece of burlap forty-five by twenty-seven inches. Bind or hem the cut ends. Sew on strong leather handles. Use to bring kindlings and small wood in.

A cluster of galyx leaves makes a pretty decoration for the dining-table. They can be bought at a florist's, and will keep their fresh, brilliant reds, greens and yellows all winter, if kept in fresh water.

Gather up all the small broken bits of white soap in the bathroom and kitchen, pound to make fine, melt together, and pour into a small mould or old teacup, that has been wet with cold water.

Use a silver knife to peel apples, and the hands will not be blackened as when a steel knife is used. The acid of the fruit (acetic acid) acts on the iron in the latter case, but does not affect the silver.

YOU HAVE NO FRIENDS

In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, New York, as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

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Year's Subscription to The Baptist and a year's subscription to "Pictorial Review" (costs 15 cents a copy) and your choice of any 10 or 15 cent "Pictorial Review" Paper Pattern.

All for Only \$2.25.



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Is a large family, fashion monthly magazine which sells for 15 cents per copy. Published in New York City, with branches in Paris, Berlin and London, it is the authority on fashions in this country. Home-dressmaking, millinery, embroidery, house-decoration, besides a wealth of good, substantial, readable stories, with occasional pages of the latest music, all go to make Pictorial Review the one Magazine that is anxiously looked for every month. Children's styles are given several pages. Paper patterns may be obtained of every style shown, a feature which all women appreciate.

Paper Pattern Free.

This offer includes your choice of any 10 or 15 cent Paper Pattern published by the "Pictorial Review" Company. These patterns are unequalled in style, correctness and ease with which any housekeeper can use them.

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The Baptist one year.....	\$2.00
"Pictorial Review" at its price (15 cents a copy), it costs on the news stands a year.....	1.80
Your choice of any 10 or 15 cent Paper Pattern.....	15
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This offer is limited, and we may be notified any day that we cannot accept any more subscriptions at this Great Bargain Price. But we will guarantee to accept all subscriptions which have already been mailed to us, up to the time we announce in our paper the withdrawal of this offer.

Send your subscription, with \$2.25 direct to The Baptist, Jackson, Miss.

OUR CLUBBING OFFER.

Three Useful Papers for a Trifle More Than the Cost of One.

The Baptist one year.....	\$2.00.
Woman's Home Companion one year.....	1.00.
Pictorial Review.....	1.80.
Total.....	\$4.80.

We send you The Baptist and Woman's Home Companion one year for \$2.50; The Baptist and Pictorial Review one year \$2.25. All three for the very low price of \$2.75. Send us the money and name the combination, and we will do the balance. This proposition holds till July 1st, 1905.

THE BAPTIST, Jackson, Miss.

The Best Place to Buy
Fine singing Canaries, talking Parrots, Goldfish, Cages, Aquariums, etc., is **Louis Kuhn's Bird Store.** (Largest and oldest in the South.) 319 Chartres St., New Orleans, La. Write for prices.

Louisiana Teacher's Agency,
COVINGTON, LA.

PROVIDES Teachers for Schools. Write for terms.

Churches, Sunday Schools, or Young People's Societies wanting Hymn Books, can supply themselves FREE on terms easily complied with. Address, **BAPTIST BOOK CONCERN,** Louisville, Ky.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary. Write for particulars at once. **W. T. Hood & Co.,** Old Dominion Nurseries, Richmond, Va. Mention this paper.

Diseases of Men Permanently Cured.



I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and recognized as the Old Established and Most Reliable Specialties, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me at once to understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up a case as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful scientific treatment. So write me at once. No charge for examination. Address, **J. NEWTON HATHAWAY, M. D.,** 91 Inman Building, Atlanta, Ga.

CLINTON!

Large Brick Hotel to RENT.

Fifteen rooms. Newly renovated throughout. Conveniently located. Electric lights and water-works. Terms low to the right person.

Apply to

P. S. STOVALL,
Clinton, Hinds County, Miss.

Deaths.

Death notices of 100 words and more; notices of 25 are printed free; all over, each one cent per word, which must accompany copy of notice.

Dr. Wm. Ahls

Died at his home in Florence, (Steens Creek) Jan. 14th, 1905, having on the previous Sunday passed the 79th milestone of his earthly pilgrimage. He was born in the State of Louisiana, moving with the family to Copiah County, Miss. when eight years old. He graduated from Denison University, Ohio, at the age of 20. Took his degree in medicine at Tulane University, and entered upon the practice of his profession at Steens Creek; at once taking rank among the leading physicians of the country. In 1857 he was baptized into the fellowship of the Steens Creek Baptist Church by that prince of early preachers, Rev. "Cader" Price. In 1861, when the war drum called to arms, he was among the first to offer himself for service, going out as regimental surgeon, returning when the war drum beat no more, in '65 as division surgeon. In '66, he was happily married to Miss Sarah Farris of Terry, Miss., who with five daughters and two sons mourn their loss, in his death.

In every relation of life, he was a greatly useful man. As a father, he endeavored to give his children the best educational advantages, and was never so happy as when he saw them giving their hearts to God, and uniting with the church. As a physician, he counted his life not dear unto himself, but, for more than half a century, answered the call of rich and poor, black and white, alike, death almost pulling him from the saddle, as he went to minister unto the sick. As a Christian, he was intelligent, earnest and true. Busy as he was, as a physician with a large practice, he found plenty of time to serve his church well in the good office of deacon, and either Sunday School Superintendent or Bible class teacher at the same time. He was very nearly always at church—prayer-meeting, Sunday School and preaching services—and often found time to attend 5th Sunday rallies and associational meetings. Like Luke, "the beloved physician," a large practice did not interfere with his church duties and privileges. Though a Master Mason himself, he did not even allow that to interfere with his duties, as a Christian to his church.

His funeral very fittingly took place Sunday morning at 11 o'clock, in the church where he had served so long and faithfully. In the presence of a large congregation, his pastor and life-long friend, Rev. Wayne Sutton, delivered a most loving and helpful tribute to his memory. Truly "the memory of the just is blessed," and the day of the death of such a man is better than the day of his birth, for he rests from his labors and his works follow him.

W. P. PRICE.

Lewis' Select Prize Cotton Seed.

Will double your usual yield per acre. Unequaled by any for large yield. Unexcelled in its per cent of lint. Unsurpassed in its early fruitage. Write at once for circular and prices to **W. B. F. LEWIS, Lewiston, La.**

Mrs. A. M. Trotter.

Sister Alice M. Trotter was born May 29, 1858; joined Beulah Baptist church at Brownsville, Miss., and was baptized by Bro. V. H. Nelson, in Aug. 1878; was married to Mr. R. N. Trotter Nov. 26, 1879, and died of typhoid fever at her home in Bolton, Miss., Jan. 4, 1905.

During the last three years sister Trotter has been called to endure much heart-breaking sorrow from sickness and death in her home.

In Jan. 1902, her mother-in-law was taken from this home by death; January 1903, a grown daughter; Jan. 1904, the husband; typhoid fever in the family ever since last Aug. A son and a daughter still in bed with this fever, and now the 4th of this January comes to relieve her suffering and sorrow by her own death, which she said she was ready, and not afraid to meet. Thank God for the Christian's hope.

Sister Trotter leaves two sons and two daughters, an aged mother and two sisters and other relatives and many friends who mourn their loss in her death, but we all rejoice in her infinite gain.

Let us pray for these bereaved children and especially for the sick ones. Their ages are about 14 and 17 for the daughters and 12 and 22 for the sons.

With prayer and sympathy,
CHAS. L. LEWIS.

Mrs. J. L. Taylor.

Whereas it has pleased our Heavenly Father in his allwise providence to take from our midst our beloved sister, Mrs. J. L. Taylor, be it

Resolved, by the Ladies' Aid Society of the Gulfport Baptist church:

First, That in the death of our sister our society has lost a useful member, faithful to her Savior and to her church.

Second, That we will endeavor to follow her as she followed Jesus, waiting for our summons to "come up higher."

Third, That our society extend to her bereaved husband, children and other relatives our sympathy in this sad bereavement.

Fourth, That these resolutions be spread on our minutes and a copy be furnished the family, and that one be sent to The Baptist for publication.

Respectfully submitted,

Mrs. J. R. Kelly,
Mrs. J. L. Barton,
Mrs. J. I. Ballenger,
Mrs. W. C. Grace,
Committee.

Wanted.

A maiden lady desires the situation as a companion for a lady. Address H., care The Baptist, Jackson, Miss.

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